"moon" (i-que-lacq). In this they agree with the languages of all nations, a thing which is still preserved amongst us in poetic usage, while the common language of prose has undergone such changes with the passage of time that the words no longer appear to have their primitive material significance of sun and moon. M 805

Either by analogy from "moon" to "a light" or vice versa, the fact is that the word for both "moon" and "a light" is the same. M

This is not true of the word for "fire," for to this element special properties are attributed as the Chiriguanos condemn the bodies of those who die in the odor, or rather, taste, of evil, to be burned; and the Tobas and Matacos burn all bodies. This practice among the two latter nations is to be explained by their desire to hasten as much as possible the final condition which will benefit the deceased, that is, that as soon as the fleshy parts are consumed the soul will be able to descend into the earth and be among its companions. C 764

[213] Despite the fact that they are innocent of matches and sulfur, not to mention steel for striking fire, since they have no flint, they can produce fire at will. I have already described the manner in which they do this, by twirling one stick rapidly upon another which is lying on the ground until the sawdust which results -- which looks like finely powdered roasted coffee grounds -- begins to glow. Then they heap a kind of highly combustible wood onto it, blow it until a flame appears and from this they can make as large a fire as they wish. One of the two sticks which they use is from the chilca bush, which is aromatic, resinous and porous and is found in abundance throughout the Argentine Republic. M 372

It is customary to say that each Indian does everything for himself, and that this is the cause for his slowness and backwardness. But this is not so. They may be wanderers, but they do not for this reason refrain from a certain distribution of labor. There are amongst them weapon makers, canoe builders, net makers, weavers, etc., who sell their manufactured goods to their companions and receive others in exchange for them. They have, then, their guilds of arts and skills, but in an embryonic stage, of course. They also have particular terms to express themselves in this field, which in Mataco are formed from the word which indicates an object plus a particle indicative of function. Of these particles)hi M 463 ● M 192 463

M 192 463 indicates "possession" or "deposit"; gúu indicates "make," "maker"; kiá is "means," that is that which is used to procure something. for example: "fish" is yacq-set; "fisherman," yacq-set-quiá; "arrow" is lutek; "arrow maker" lutek-guú; "arrow owner," lutek-ʾhi. By virtue of this same particle, the first time they saw a trunk and a bird cage they called them, and still call them, imai-hi, that is, "clothes keeper"; huen-tié-hi, that is, "bird keeper."

M 286 One of the more advanced industries is that of weaving for which, as I have already reported, they do not use a shuttle but a broad piece of wood about a hand's breadth long with which they press the wool by hand. Another industry is the making of nets M 415 which are often as long as fifteen or twenty meters. Of all their belongings, however, nothing is superior to their bags, which are elegant and made to be very elastic. According to their contents these bags can stretch to an extraordinary size without the mesh's M 534 opening too widely and thus allowing the objects to fall out. They habitually decorate them with patterns, mostly geometrical ones such as parallel lines, triangles and squares.

M 346 The canoe making craft deserves special mention. They are made from a single trunk of the large and corklike yuchan tree which they hollow out roughly and then launch.

M 412 The tools which those savages use are the shells of a kind of large oyster or clam which abounds in the Chaco lakes. They also use jaguar teeth, hard wood, and the jaws of fish such as the palometa, with which they shave their heads and the little hair which grows on their faces.

M 323 [214] Not only are they not ignorant of the ceramic art, but it is in this one art that they most closely approach us in quality.

C M 313 171 Cooking must have contributed much to the discoveries of this industry, but Indian piety regarding the dead is what has determined the major advances and relative progress in the art. It is precisely the Matacos, Tobas, Chunupis and others who do not bury their dead in ceramic vessels who have only rough, unpolished cooking pots, while the Indians who live in Santiago, and the Chiriguanos of Bolivia, although they do have small imperfect jars, have others which are very carefully polished, painted and decorated with small raised nubs, in the largest and most beautiful of which they deposit their dead.